

The
Chicago Theological Seminary
REGISTER



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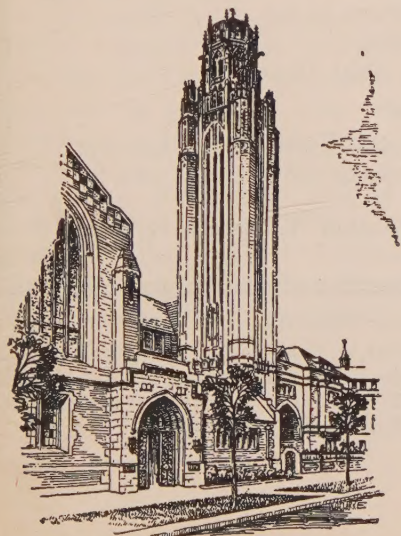
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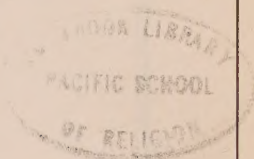
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FRED EASTMAN, *Editor*

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NUMBER I

SOME IMAGINARY LETTERS

By ALBERT W. PALMER

[President of The Chicago Theological Seminary, author of "Orientals in American Life," "The Minister's Job," "The Art of Conducting Public Worship."]

THE following letters have never been written (until now) and never sent by mail. But they are letters I have imagined might well be written by someone to some of our alumni. Each one deals with a typical situation but with no one actual church or community. All the names, of course, are fictitious.

I

DEAR AL:

I know your new parish, probably better than you do as yet, for I once lived in a place much like it years ago. You are going to a church with no financial problems. But don't let that discourage you—there will be problems! Your chief responsibility is to preach the gospel to the rich and to do it without becoming either their private chaplain or nothing but a glorified gadfly. In spite of Socrates' admiration for the gadfly, a Christian minister must be more than that. You'll have a lot of businessmen in your church or on

its periphery who think they are pretty hard-boiled. Don't you believe it! Their major peril is sentimentality; only they are apt to get sentimental over the wrong things. They may seem to you to be living lives of vulgar ostentation or even wicked affluence, and you will long to out-Amos the herdsman of Tekoa as you lambast them for their ivory palaces and grasping financial policies. You can do that a few Sundays and get them so mad at you that they will nurse their injuries in self-righteous indignation, cut off their church subscriptions, and probably force you to move on, with nothing much accomplished.

As a matter of fact, the obvious things about these men are not the most important. In addition to their apparently Babylonian personal habits and Assyrian business standards, they are (many of them) far from pagan inside. They have memories of the little boy who went to Sunday school and thrilled at the Bible stories. Within several of them is a youth who once walked with Jesus in a garden

of high resolve and social vision. They have become enmeshed in this hard-bitten business world, but they would really rather be Sir Launfal or Sir Galahad. One of them writes home each week to his aged mother and then votes next day for a policy in directors' meeting that closes the mill in a little town that has no other pay roll, and never realizes how inconsistent he is. But another of them goes from the bedside of a sick wife to struggle in his board of directors' meeting against just such a policy. He once lived in a factory town and remembers how it felt. He is fighting harder for social justice and a square deal there in the rough-and-tumble business world than you ever can in your relatively sheltered life as a parson.

They are all human, Al, just as you are, these businessmen in your church, mixtures of good and bad—"half missionary and half pirate," as one of them once described himself to me in Honolulu! Your task is to love them, not antagonize them; to understand them, not denounce them; to awaken the best within them to a larger, freer life, not just scorch them with fiery disapproval. And you can do it! You have just what they need. They are hungry for friendship with a man like you, for a shove toward more generous and constructive living, a challenge to be true to their better selves. Once they come to trust you, once they discover that you are not afraid of them but are sincere, friendly, incapable of being shocked or stampeded, they will listen to you with respect, and some of them will follow you far into the Kingdom of God. Do you know, sometimes I think the rich are the loneliest people in the world! They don't know whom to trust in this mercenary world. But they will come to trust you! You'll help them with their family problems, their children who are growing up amid the perils of wealth, and all their personal inner fears and conflicts. And

they will love you for it and follow you as you try to follow Christ.

Sincerely yours,

TIMOTHY TENACRES

II

DEAR BILL:

So you're going to be an army chaplain! I've been a near-chaplain myself—a "Y" man in the last war—so I can see some of your problems. Before you get used to your uniform and the salutes and all the other army stuff, you'll begin to discover what you're up against.

Some of your brother officers will regard you as a nuisance and either try to kid you or ignore you or patronize you. Others will see in you a possible help in building morale, so they will try to fill your idle time with practical jobs to keep you from being entirely useless. A few, when they find you are genuine and fairly intelligent, will welcome you as a friend and spiritual counselor.

With the private soldiers your rank makes your task harder. You must help them to forget that. Minimize your officer status and win out by simple, human friendship. Vital, concrete, well-illustrated sermons that are sparkling with interest and not devoid of clean humor will help, too. And, most of all, your own modesty and sincere devoted Christian character will be the secret of your influence. I could say more but must not—now that you're in uniform!

Your civilian friend,

TIBERIUS TRUEAX

III

DEAR CARL:

You are in the third year of your pastorate now. What a Jewish rabbi friend of mine describes as "the honeymoon period"

of the new pastorate is over and "the years of tension" have begun. I hope you won't plan to move too soon. Unless conditions absolutely require it, you ought to stay on and see a generation or two of youngsters through high school, get the interior of the church reconditioned, and bring that better worship service to a point where it will become a definitely loved and accepted tradition. You also have some preaching to do now that you couldn't have done the first year or the second. The funerals you have touched with hope and glory, the weddings you have solemnized, and the christenings you have conducted with such love and beauty have now endeared you to a lot of people. The church has been stabilized by your presence. People recognize that you are no fly-by-night exhorter who must move on as soon as his bag of tricks is empty. They will rejoice to find in you a deepening source of spiritual inspiration, and they will begin to trust your insights into life. Your voice will not be to them as the voice of a stranger!

So, best wishes for your fourth year, and your fifth and your sixth! Don't worry about your professional future. Your people by their enthusiasm about your preaching and your leadership will be nominating you for a larger opportunity all the time, and quite unconsciously. But don't move too soon!

Yours till the cows come home,

TERTIUS TRIUMPHANS

IV

DEAR DICK:

In view of your recent air-mail letter I am sure you ought to move at once! I greatly regret the unfortunate jam in which you find yourself, but no minister could maintain his self-respect and stay in view of the action of such a group of

little ecclesiastical Hitlers as you are up against! Maybe a little more tact and foresight would have saved you. Maybe tons of tact wouldn't have saved even the angel Gabriel under the circumstances. If I were you, I'd move, even to a little church at half the salary. I'd go where people loved me! So write at once to your old friends and classmates in as many different states as possible, and I will send letters to some state superintendents also. Some way we'll find a place where you can serve the Lord and not just waste your time and ruin your disposition.

Yours till the heavens fall,

T. EMPORARY TABERNACLE

V

DEAR ED:

You are a pacifist in a war-menaced age. Your church at Fort Belligerent is not going to be an easy post the next few years. Old General Diehard is a pretty important citizen in your town, and he will carry lots of public sentiment with him. Even some of your brother ministers will shock you by raising objections when you urge what seems to you the humane duty of feeding Europe's hungry children and thus preventing, if possible, starvation, pestilence, and bitterness of soul in little countries located in the no man's land between great hostile empires. Lots of your fellow-citizens, who never saw a war or the backwash of a war, will go off in emotional brain storms and fall for propaganda which they think is patriotic oratory. Many of them hardly distinguish between the diabolical things men have to do in war and the well-regulated, carefully safeguarded activities of a prize fight or a gridiron battle. Another more thoughtful group will be honestly perplexed by the dilemma of

choosing between a war they loathe and the defeat of what seems to them to be the major hope for democracy and freedom in this generation.

What can you do? Well, perhaps not much now. Even Noah could not stop the deluge! But you can build an ark which will survive the deluge and carry a great many precious things on to a sunnier, saner era in the future of mankind and of the church.

First of all, if you must be a pacifist, be a thoroughgoing one in every department of life and in dealing with every sort of issue. Pacifism isn't just abstaining from armed conflict. It is the deliberate purpose and determination in every sort of conflict to use soul force rather than violence, whether the violence be physical or mental. Your tools (I will not even call them weapons, for, as a pacifist, ought you not to distrust all military imagery?), your tools, then, for the building of a better world will be truth and insight, faith in the eternal righteous processes of God, invincible good will toward every other human being, patience until seventy times seven, and a humble, non-exhibitionist willingness to suffer, if that be necessary. But never capitalize on your suffering and certainly never will or cause the suffering of others. Humbly, quietly but persistently, you will try to bring all personal life-situations, all community mass movements, all nationalistic jingoism before the judgment seat of Christ.

If this country gets into war, you will

probably serve best by going into silence on certain issues and not trying to convert people engaged in a mad riot of hysteria. You had better calm the hysteria and not add to it. You can, by your own inner peace, bring peace to troubled souls. Don't be bitter, unfair, or small in thought or word or deed. Be objective in appraisal and generous in judgment. You can preach the great truths of personal spiritual living and let people make their own application of them to public issues. You can minister to the sick and the forlorn. You can read and study and think, keep your head cool, your mind clear, and your faith undimmed until some more favorable age when you can again deliver your full message to the world.

Therefore, try to be an all-round Christian minister and not a fanatic or even a special pleader about anything—not even pacifism! Preach about it with studied reserve and infrequency but preach constantly about the deeper laws of God in human life, about personal serenity of mind, about the fruits of the spirit, about the way in which Jesus met life and its problems. It also helps to be a nature mystic and “let Nature’s peace flow into you as sunshine flows into trees,” as John Muir once put it. And remember that, at long last, the beatitudes are on your side and the golden rule and the twelfth chapter of Romans and Jesus and God! Be not afraid! *Pax vobiscum!*

Yours till the bombs stop falling,

THEOPHILUS TUMBLEWEED

THE COMING TEST OF PROTESTANTS

By WILHELM PAUCK

[*Professor of Historical Theology, author of "Karl Barth," co-author of "The Church against the World."*]

THE question "What is the Christian gospel for today?" has arisen for Protestants of every generation. Far from being a question raised by the involvement of Protestants in the present world-situation, it represents the central issue in the Protestant understanding of Christianity. To be sure, it is particularly pressing at the present time, because the inner and outer circumstances of contemporary Protestantism make an answer difficult. But it is the difficulty of the answer and not the preoccupation with the question that is characteristic of the present situation of Protestantism. I am convinced that, when the answer will be found, a new reformation of the church will be inaugurated. At the same time a new phase of civilization will begin.

It is not permissible to assume that this new stage in the cultural development will be necessarily Christian in character (although it should be the hope of every Christian person that it will be). For it is quite possible that the world to come will be of such a shape that the Christian religion can exercise no dominating influence upon it. But even if such things should come to pass, Christians will be in a position to make plain what they conceive the gospel for their day to be. They must then be willing to stand against the world and separate themselves from its course. Also such a negative relation to the world, issuing from the confrontation of believing men with God's revelation in Christ, can be the beginning of a reformation of the church. As a matter of fact, it has been the mark of the historic

reformations that they proclaimed the truth of the gospel not only in opposition to a church that had forsaken the gospel but also in opposition to a world that had become hardened against the gospel and made no room for its message.

However, one must not overlook the fact that, because such an antagonism on the part of the church is grounded in the gospel, it involves the proclamation of a positive program for the world. In opposing the world, a reforming church sets forth a picture of what ought to be. This has been the behavior particularly of the Protestant Reformation. It will always remain the honor of the Protestant reformers that the program of world-reform which they urged upon their time in connection with the church reform was neither utopian nor apocalyptic but realistically related to the conditions of their era. That is why their cultural effect was so deep, even though it was conditioned by their own partial and sometimes faulty understanding of their times.

In our day the occasion for a reformation will come when Christians will arise who, because they have fully understood the gospel, oppose the un-Christian world and the world-conforming church and proceed to put the house of the church in order, at the same time proclaiming a Christian program for the world. But this occasion will come only when the trends of civilization are so clear that they elicit a decisive (negative or positive) reaction from the gospel-bound Christian conscience—a reaction which illumines both the character of the Christian gospel and the drift of civilization. Then Christians

will—with absoluteness—choose to be for Christ or against him, and they will be able to say with a clear, unhesitating voice what the gospel for their times is.

This occasion has not yet come. There are many into whose souls the gospel of Christ, once more stripped of the accoutrements of human fashion, shines with a new light—its own light. There are others who feel with an increasingly certain anticipation of unavoidable decisions that they must oppose the dominating trends in contemporary civilization at all costs. But no voice raised thus far, either in the name of Christ or for the sake of civilization, has found a response from those who seek for light that can be regarded as the fertile seed of a fellowship of reforming Christian apostles for our times.

THE TEST

It will be the test of Protestant faith during the coming era of upsetting change whether, in loyalty to its spirit, Protestantism will be able so to inspire its adherents both with world-responsibility and an absolute loyalty to the gospel that, when the decisive word about the world will and can be spoken in the name of Christ, it will find hearers and doers who can carry the torch of a new, creative Protestant faith into the world of the future.

In preparation for this test, the people of the Protestant churches must cultivate attitudes toward the world and the church which are grounded in the Christian faith and adequate to meet the difficulties of times of transition.

FAITH—NOT DEFEATISM

First of all, they must not permit defeatism or despair or indifference to get the better of them when the world is cast into turmoil by revolutionary eruptions in the political and social life. This demand,

which to a superficial observer may appear to be inspired by smugness, follows from the first principles of the religious view of the universe. The fundamental assurance which religion bestows upon the believer is that life is meaningful. He knows that it has a purpose, laid upon it by God, the source of all being, and that everyone recognizing it is inwardly compelled to realize it, thus becoming a participant of God by "doing his will." The Christian religion expresses this conviction by faith in God, the creator and the savior. By worshiping God as the creator, the Christian believes that life is of such a nature that what ought to be *can* be realized in all that is. By praising God as the savior, he asserts the faith that what ought to be *will* be realized in all that is. How this confidence in the meaningfulness of life is related to the scientific observation of nature and how it can be philosophically developed in a world-view does not concern us here. What is important for us is the insight that the *Christian religion implies trust in the world*. The feeling, so often born in times of catastrophe and radical social change, that life is not worth living is tantamount to a denial of the reality of God. It is hardly an exaggeration to regard it as the deepest sort of sin, from which all man-made evils stem.

That sin and evil are spread throughout the world of man in innumerable forms and that they perpetuate themselves in historical institutions and practices, the Christian cannot deny. But, in the name of God, he refuses to consider them unconquerable, as if they participated in ultimate reality. No manifestation of evil can destroy his trust in God and in the goodness of life. And when he finds himself involved in evil to the degree of being unable to extricate himself from it (as it happens a hundred times in every man's life—so strong is the power of sin in hu-

man existence), he will do what seems to be an unholy defiance of God's will: sin bravely, but more bravely believe in God's power over sin. For he realizes that faith in God has given him the vision of the solution of life's contradictions and imperfections and bestowed upon him also a new capacity for the attainment of this solution; but even as a believer he remains bound to the actuality of sin. A Christian is always *becoming* a Christian. He is a *homo viator*, a man on the way to salvation.

CIVILIZATIONS END, BUT LIFE GOES ON

In this fundamental religious view of life an attitude is implied which Christians must assume again and again, particularly in times of cultural transition: the belief in the continuity of life.

The circumstances of life change in an unending flow; individual lives end; the generations come and go; but life itself is endowed with such a power of continuity that it is not extinguished by catastrophes, disasters, revolutions, wars, and all the crashes that mark human history. Inclined to measure life in terms of his own individual fate of birth and death, man likes to engage in speculations and investigations on the beginning and the end and the life-span of the universe, the earth, mankind. Even his most sensible reckonings of these things cause him to arrive at unimaginable, mathematical figures of time. Mankind (not to speak of the universe, or the solar system, or the earth) has displayed such a power of life by its capacity for survival throughout millenniums of change and development that the unbelief in life which so often takes hold of us modern witnesses of cultural decline appears wholly unwarranted.

Civilizations rise and fall (the West will decline as ancient Egypt did), but the life of man continues. There have been earth-

quakes and floods, volcanic eruptions and pestilences, famines and wars throughout the history of man, but there were always men who lived to believe in life, and they persisted to build themselves physical and spiritual mansions for its enjoyment. Billions of children have died at birth, untold numbers of youths have been killed in battle, unimaginably many families have perished of starvation—the whole history of man is full of the marks of the destructive cruelty of man to man, but, nevertheless, it also tells the story of how at all times the power of life has caused man to praise it in enduring works of faith, hope, and love. The whole globe is strewn with the ruins of capitals, centers of culture, forums, castles, temples (some ignore them, building their own monuments next to them; others travel far and wide to gape at them, dig them out, reconstruct them); they mark the end of civilizations but not the end of life and its culture. India, China, Egypt, Greece, Spain, Holland, Denmark, and Poland were once what the journalists of today call first-rate powers; today they depend on other states for "protection," but their people still continue to live because they can believe in life and fashion works of their belief. Men are inclined to value life in terms of the power of exploitation and leadership they hold over others, in terms of riches and privileges, in terms of comforts and so-called high standards of living, but its power of continuity throughout the turmoil of changing human fortunes should teach them to believe in it in a better way—the way of gratitude that they do live at all.

THE SOURCE OF SPIRITUAL INDESTRUCTIBILITY

For this belief in life cannot be based on the fact of the physical endurance of living forms (for this fact is questionable

and uncertain, even untrue). Nor does it rest in the power of living beings to suffer the tragic destructions they must withstand (for tragic heroism is merely the acceptance of the inevitableness of fate, not trust in the goodness of life). It is derived from man's participation in the spiritual indestructibility and creativity of life. The many forms of man's belief in immortality inadequately and partially express this confidence. The Christian, however, obtains the certainty of life's triumphant power of continuity from the communion with Christ. The "eternal and abundant life" which, according to the assertion of the Fourth Evangelist, Jesus Christ gives to those who believe in him is the spiritual power of life that he manifested in his personal ways and in his death. He proved that it could not be defeated by treason and unbelief, poverty and privation, political and religious persecution, torture and death because he disclosed it as a healing force operating at a level of existence beyond the realms of physical and mental health and beyond the fields of personal and social power, yet capable of penetrating them and all processes of living with restorative succor.

Believers identify this power by the special name of "grace." They recognize it as the core of life because they are aware that in it and through it life participates in God. Endowed with it, they come to regard all acts and tendencies of life-destruction as symptoms of God-estrangement. Imbued with its influence, they also know that no man or creature can give it to himself or control it and that, although all life is grounded in it through and through from the beginning, the extent of God-estrangement reaches so far that without

an act of God himself no living being can release it from itself.

THE POWER OF GRACE

In Jesus this divine act has taken place, and in every confrontation with him it occurs again. In and through him, therefore, the innermost nature of life is known. By him grace, the spiritual power of life's victory and continuity, is set free. In the strange twilight of his cross men see the true character of existence. Participating through him in God's creative power, they know that life can be abused and marred but not destroyed. In the name of God, the Being of beings, they therefore believe in the continuity of life, and for the sake of Christ, the revealer of God, they trust in its goodness.

What richer source of strength than this faith can Christians have today when the breakdown of old cultural principles and forms has unloosed a chaos of international and civil wars that threatens to spread destruction of life to the ends of the earth!

It would not be a true faith, however, if it did not express itself in action. What follows almost immediately from it is not only that, in their personal behavior, Christians must show themselves immune to despair and hopelessness but particularly that they must extend material and spiritual help to all who are the victims of privation and destruction and thus exposed to the danger of spiritual defeat. It is a sign of the power of the church that much is being done in this direction, but how immeasurably much more could be undertaken if Christian individuals and groups believed in the invincibility of life with a full comprehension of its blessing!

THE DIVIDED SOUL

By SAMUEL C. KINCHELOE

[*Professor of the Sociology of Religion, author of "Religion in the Depression," "The American City and Its Church."*]

THE General Moderator of the Congregational-Christian churches came to town. The trustees and faculty of The Chicago Theological Seminary had a dinner in his honor. He did what moderators ought to do: he raised questions and started us to thinking on "the state of the church."

Among other things, he said that many businessmen of the country are not interested in the church. He cited the testimony of one businessman as to the cause of this lack of interest. It is that businessmen are not interested in churches because the practices of businessmen are such that they cannot perform their work according to the ideals set up by the church. They are therefore ill at ease to be found in churches, feel hypocritical, and prefer to lead a "single" life—a life single to business rather than the double life of church and business.

The discussion which followed and the meditations which the writer has had since lead him to think that we have here a valuable clue for further thought and study. The more general questions would take the following forms:

What is the effect of occupation upon interest in churches?

Are there some occupations which, in their very nature, make it difficult for people to be members of churches?

How can we make distinctions between legitimate occupations and illegitimate ones?

If a person, by virtue of economic necessity, is forced into an illegitimate occupation, may he still be a Christian? At what point would we draw an absolute line and say that one cannot participate in certain occupations?

MORAL CONFLICTS IN BUSINESS

These questions immediately relate to the theories which churches hold regarding the relationship of church life and "the world." The perfectionism of certain groups early sensitized their followers to such a degree that they are willing to make great sacrifices in refusing work which they consider to be un-Christian. This has been true through many centuries. It embraces such questions as working on the Sabbath, serving in the army, working in organizations and institutions that are related to vice, or raising tobacco, or selling grain for liquor. There is a long history of the relationship of the Christian to the kind of dealing one has in the market place. We move all the way from direct cheating and "let the buyer beware" to the fair-practice system, in which articles are marked for every corner, and to the position that "the customer is always right," and on to the motto of a Kiwanis club which may put service as its highest ideal.

In many instances there has been a rather sharp separation of one's religious life from one's role in the economic world and from immoral practices associated with one's business. It is only in those churches where social teachings are sharply taught, where people have a sense of living in two worlds, that occupation and morals are at variance. The general system of Christian ethics, however, has so completely permeated our American society that it is not difficult for the person who is forced into immoral practices to feel that this affords an inconsistency with the Christian life. At least, he feels in-

hibited from accepting important positions in the church. If he does not feel inhibited from accepting these positions, there are church members who are unwilling to accept him; and thus he does get in this way a definition of the situation.

Do businessmen have more "temptation" than most other men? The various professional groups work up their codes which would lead one to suppose that there are difficulties for the members of the various professional groups. There are the time-worn jokes on lawyers. Many physicians feel that they find themselves in compromising situations. Politicians and many public employees are supposed to be so subject to "political corruption" that they cannot keep "clean" for long.

MORAL CONFLICTS IN SOCIAL RELATIONS

Let us go beyond this and look at whole groups of people in our society as they seek to feel comfortable in the presence of the gospel preached with vigor and candor. Let us look at those groups who feel that they should love all men, even those who do them injury by bombs to civilian populations, to see how many today would be excused by all ordinary human consideration from loving their enemies.

There are great numbers of people in want when people who are church members have plenty. The people in want must "love all men" and have fellowship with those who have much.

There was a pronouncement regarding race relations by the World Conference at Oxford in 1937 which is not lived up to; yet there are many Negroes who feel that they must still love those who will not permit them to sit beside them at the communion table, not to speak of a counter in a restaurant. This may make the work of the Negro minister difficult.

Undoubtedly many men by economic necessity are thrown into situations which

would make a man a divided soul if he were to make a living and at the same time be a church member. In some cases whole sections of a population are so situated. The individual as such is more or less helpless. Just as in the realm of international relationships with war as their accompaniment and in the realm of race relations where the individual is caught in a situation beyond his own control, so also many men in business are in conditions which they, as individuals, cannot control. In such cases problems must be faced in the large, from a wide overhead approach and, at the same time, through building morale in the individual who happens to get placed in the compromising position.

If we could make all the changes in the business order which can be thought of at the present time, we would be in a world in which many compromising situations would remain. Finally, in answer to the businessmen, we are compelled to point to the very nature of Christianity as it relates itself to our world.

CHRISTIANITY MAKES SUCH CONFLICTS INEVITABLE

Any special solution to the problems which businessmen face must not fail to take into account the nature of Christianity. It is the very nature of Christianity to fill a man's life with difficulty and perplexity if he is to live according to the deepest Christian teachings. Serenity can come only on the basis of the most complete commitment to striving for the Christian way of life.

Our world is imperfect; human beings are also imperfect. No occupation is without its special problems. We must live in a world where in many cases there is the possibility of only an intermediary ethics, yet Christianity seeks perfection. Not only religious groups but youth also seems to look wistfully into the future for

a better world. It is the very nature of a living thing to push outward. It is of the very genius of churches that they bring people into the presence of a way of life that is beyond them. Churches keep people from being so well "adjusted" that there is no striving. Businessmen in our age, like men in every market place through the centuries, live under the necessity of reconstructing an unsatisfactory business world. They, no more than we, can hope to live in a perfect world.

In a way all of us who work in churches are divided souls. We cannot establish a perfect society; we are unwilling to accept "a sinful world." It is at these points of tension in the life of the businessman that he may develop insights by which a greater approach can be made to the good life. It is a well-established fact that real

thinking takes place in the crisis situation where there are conflicting pressures. This is the situation in which temptation occurs, but it is also the place of commitment and the beginning of that kind of Christian character which makes salvation possible. The businessman in church in the presence of religious symbolism, in the presence of great music, in the presence of a spoken word which sets forth the goals and destinies of our Christian tradition, and in the presence of his own intimate knowledge of the injustices of the business world, may create in his imagination those plans and procedures which will let us move if not *into*, at least *toward*, "the good society." Such a businessman may let us move toward the "Utopia of Reconstruction" as against the "Utopia of Escape."

WORSHIP PLUS ACTION

By DANIEL DAY WILLIAMS

[In his address at the opening of the Seminary year last October, Dr. Williams spoke of three realms in which our Christian fellowship should operate particularly: scholarship, worship, and action in relating the gospel to the needs of the world. He dealt with scholarship and its function in the intellectual understanding of the Christian faith in the first part of the address as published in the November issue of the REGISTER. Here is the concluding section, devoted to worship and action.]

CHRISTIANS face life with assurance as long as they can live in the realization that the living power of God flows into life. Our faith is that God does disclose himself to men. In times of crisis and in times of great sensitivity to the goodness of existence, man knows himself to be engaged in a vital transaction with the Father of spirits. Life finds new freshness and creative power. Burdens can be borne, and forgiveness for failure becomes real to the

human soul. We call this "self-disclosure of God," and man's relevant response "worship." As Christians, we have gone farther and have said that in the ritual and symbolism of Christianity there are aids to the opening of the channel of grace. Worshiping as a Christian fellowship, we are aided by the heritage which is ours. We cannot control God or guarantee any technique for assuring this confrontation of our life with his; but Christian worship helps. Professor Calhoun has written that

the most poignant occasion of worship is the occasion of real extremity. This means that in our world today men must find worship somewhere and somehow.

With all kindness, but with a sincere desire to meet a real Christian problem, we ought to confess, I think, that this critical hour, when men need worship, finds our churches woefully unprepared to help; and again, with a desire to face our common problem, we may as well confess that the difficulties which Christians generally discover in trying to worship today are reflected in a similar problem in our own Seminary. That restless, baffled, neurotic search after new orders of service in which we all share is a symptom rather than a cure for our disease. If scholarship is the first specific task for us this year, our second is to learn how to worship together.

HOW WORSHIP?

We can seek together in our classes, groups, committees, and in actual practice for the meaning of worship. Much of the ineffectiveness of religious living in our day roots in our lack of clear-cut conceptions of what we mean by God, or Christ, or religion, or worship. Whom are we worshipping? And how does He respond? This is the question which must have some answer, and we will be satisfied with no answer which does not touch our living experience.

We can seek to realize the spirit of worship. This is far more important than orders of service, important as they are. We need to forget the apparatus of worship in the reality of it. Most of us come to worship services with two questions in the forefront of our minds: first, what kind of service is it going to be and, second, are we going to like it? If these are the two primary questions in the focus of our attention, it is no wonder we leave the services with the heart's hunger still unap-

peased. We should rather come patiently, trustfully, hoping and even expecting to hear not only through what is said but, perhaps even in spite of it, the very word of God. This task lays responsibility on each one of us, for the flood of power released in Christian worship comes only when, as individuals, we consecrate our own thoughtfulness, our own attitudes, to the end of glorifying God.

CHRISTIAN ACTION IN A PAIN- WRACKED WORLD

Intellectual inquiry and worship may sound remote from the life around us, but let us immediately reject the notion that they are remote by considering the third specific task before us this year. It is our vocation to think and to live the Christian way always in relation to the concrete, pain-wracked life of our time.

Faith in God must be enacted, or it is not faith at all. The spirit of Christ is to be enacted, in so far as it lies in us to do it. The Christianity which we here try to understand has something to do with the city in which we live. It has something to do with an area less than a mile away from us, in which the population density is seventy thousand people per square mile. It has to do with the relief budget in the city of Chicago, which received from a social worker last year the grim title, "The Starvation Budget." It has to do with Merom Institute and all the puzzling problems of the rural life of our time. It has to do with the issues of war and peace, with soldiers in fighting planes, and with citizens in bomb shelters. And it has to do with all this not merely in the sense of giving charity or thinking benevolent thoughts but in the sense of demanding that practical and efficient measures for meeting the world's need of justice are the responsibility of the Christian.

We are surrounded in this Seminary by

a cloud of witnesses who remind us that Christianity is to be lived practically within the critical struggles of men. We meet in Graham Taylor Hall. The names of James Mullenbach and Ferry Platt will always be here the revered names of two men who literally gave their lives in self-devotion to the cause of human justice. And time would fail me to tell even the smallest part of their story; or that of Manshardt and Vlastos, of Ruth Morton and Perry Avery, and unnumbered others who have conquered kingdoms and labored for the administration of justice and have obtained their good report through faith. Wherefore, seeing we are compassed

about with so great a cloud of witnesses, let us run with patience the race that is set before us.

How take hold of life in these times? Not by frantically straining at it; not by feverishly and fearfully trying to escape it; rather, by quietly, trustfully accepting it as good, as a gift from God, and in such trust doing the things he has set for us to do. To a Christian fellowship much like ours, in an ancient world, torn and troubled, much like ours, these calm yet urgent words came: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

MY SPIRITUAL ABSOLUTES

By FOUR STUDENTS

[As C.T.S. students go out from the Seminary into a world of tragic suffering, confusion, and darkness, what message have they for the people? What word of certainty, what spiritual absolutes, can they preach? What will they do to rekindle the light that has failed? These questions were put to a class in "Religious Journalism" with the restriction that their answers be limited to four hundred words. Here are four representative replies.]

I

By LLOYD V. CHANNELS

(Disciples of Christ)

GOD'S will is my spiritual absolute. I hear his will declared most clearly through two channels: human experience and the words of Jesus. Through human experience, personal and racial, God says to me, "The wages of sin is death—for men and for nations. As a man sows, so shall he reap. The seeds of hatred, lust, and cruelty can produce nothing but their own kind. Only the seeds of brotherhood and understanding can bring forth a good harvest."

Through Jesus, the man of Galilee, the Voice commands, "Thou shalt love the Lord, thy God, with all thy heart and all thy mind, and thy neighbor as thyself." Loving God is best expressed through loving my neighbor. Both are principles to be lived—not simply preached about. My neighbor is Everyman. He is a son of the same Father. He is made of the same flesh as I. He has the same fundamental desires and needs. I must not stand in his way. Rather I must strive to open the way for him to fulfil this need. When he calls for help, I must be ready to answer him.

To make Everyman want to hear the voice of God, to help him to understand

and do God's will, is the task of the church and my task. It begins with evangelism, which is the long-time process by which persons are led to commit themselves to the Christian cause. Nothing really important is going to happen within the church until Everyman is shaken out of the attitude of self-righteous complacency into which he so often falls. That attitude stifles the creative spirit of Christianity. I shall preach and teach about sin—about selfishness, greed, lust, hate, prejudice—not as abstractions, but as characteristics of our common life. I shall show the causes and effects of sin—poverty, crime, disease, unhappiness. And I shall paint pictures of life as it might be if sin were rooted out—of good government, of prosperous people, of happy families, of human brotherhood.

No one method will be sufficient to do these things. I shall make use of the established techniques—preaching, worship, personal counseling, fellowship—and also of the newer methods of drama, group investigation, art, creative recreation. In using these, my aim shall be to assist persons to seek for, discover, and make use of the many values which inhere in the Christian tradition and in our cultural heritage.

I shall try to keep my mind, and the mind of Everyman, open to the new and unexpected values which constantly emerge in life. If Jesus comes again, it is not unlikely that he will appear, as he did before, outside of the circle of orthodox, respectable religion. If he does, I want to be sure to recognize him.

II

By HERBERT R. LORING
(Congregationalist)

Love made flesh in human society—this is my spiritual absolute. Brotherhood, justice, and mercy at work on the

fighting fronts of daily life—these are the guiding principles of my life. They spring from my belief in God and my faith in the potential greatness of human beings.

To me all men are capable of goodness. Nothing shall drive that conviction from me. So I shall treat Negro, Jew, and Italian as my equals. I shall have them as guest speakers in my church. I shall insist that, as long as I am pastor, my church must work with other racial and economic groups for the common good.

Every man should consider himself not as the owner but as the steward of his possessions. I shall preach this and work for it through farm co-operatives, consumers' unions, labor unions, and employers' organizations. I shall strive to bring all classes of men into my church, and my church members to all men, as servants of all. My church will work for industrial justice and for political democracy. We will participate in group study of the social and spiritual issues involved in political conflicts. We will try to make our community a small pattern of the Kingdom of Brotherhood.

In groups we will study what our church is doing, is not doing, and ought to be doing, until everyone catches the idea that our purpose is the building of that Kingdom. If Sunday school is a madhouse, we'll close it up and start over again, from scratch. We won't drift. We'll attain goals.

And our church won't identify the church building with religion. In our after-sermon discussion groups I hope that only those will speak on "love" and "good will" who belong to one of the small study groups, or the social action committee, the peace committee or the marriage education committee, or the missionary society. And this last will either change its name or become a *real* missionary society.

Finally, I shall preach love toward the

country my government at any time might appoint as my military enemy. I shall urge others to choose the way of Christ rather than the way of war. I shall personally stand as a conscientious objector to war. I shall volunteer for Christian relief service for *either side*, with the Quakers. And I shall urge my flock to do likewise.

So will love take flesh and the light burn again!

III

By PAUL GIA RUSSO

(Congregationalist, formerly a
Roman Catholic)

I have one great ambition—to become a Christian. Although I feel I can never quite achieve it, I am determined to strive toward that end. I want to live the life of Christ, speak the true word, kindle the true light, reveal the true way. When do I begin? Now! But how?

By healing the sick: this means personal counsel and action toward my friends, neighbors, and strangers who are sick in mind or body; it means helpful participation in community efforts to improve sanitation, aid hospitals, eliminate slums, and secure better health laws. *By feeding the hungry:* this means sharing my bread with the hungry man whom I know and giving for those whom I don't know; it means action to persuade fellow-citizens and government and private industry to feel a greater moral responsibility to reform our economic life so that unemployment is abolished. *By teaching the poor:* this means giving counsel to the man who needs both factual knowledge and spiritual power; it means active concern for schools, libraries, and other cultural institutions.

All these actions, private and public, are my positive concern as a practical and constructive Christian. I follow him who

through thoughts and deeds revealed the presence and work of God in human form.

But as a minister I shall do more. I shall *preach the gospel*, constantly calling others to listen, hear, see, find, and obey, for lo! it is already within them. I shall relay to all the "good news" of Christ's way of life as the secret to abundant living.

I shall serve and help build the church of Christ. How? By leading others to the experience of Peter long ago. By following Jesus, living his way of life, he found God. I hope to lead many into that experience. I shall urge them to a transformation through a process of following; to build their lives in terms of eternal values and not of perishable things; to bring him to life and not re-entomb him within the catacombs of temples, institutions, rituals, or doctrinal absolutes.

I shall work with democratic methods toward an organic unity between the churches of Christ grounded upon the spiritual sovereignty of every single person within whom the word of God can be revealed and through whom the life of Christ can be realized.

Again and again and again, through a life of holiness and action, I shall urge my people to bring the living Christ into the world. And I know deeply within my own heart that I can never hope to succeed unless—first and above all—I do so myself.

IV

By WALTER LAWTON

(Southern Baptist)

Thoughtful men ask today, "Preacher of Christ, what is your word of certainty?" And I must always answer, as Christ answered, "Thou shalt love." That command is my spiritual absolute.

"But what is your yes or no? What does God say to nations engaged in wholesale murder?"

I reply, "To kill for the sake of one's nation is to kill one's nation. Victories of the soul are greater than victories of the sword. Love which was stronger than hate in the past is more powerful than armies today. Thou shalt love."

"What helpful thing can you say to the broken victims of a twisted economic system? Must you stand dumb before them?"

The answer is still the same: "Civil revolution built on class selfishness is only the shaky foundation for counter-revolution built on class selfishness. Civil reconstruction built on social understanding is bed-rock support for the security of all. Thou, too, shalt love."

"Minister of Christ, this doctrine is no new balm for ailing mankind. Belief in love is already in the blood stream of Christian nations."

"Seeker of truth, the dilution is too great. Even the students of the Great Physician have often forgotten that deep infection is not destroyed by surface applications. Love must be full strength and widespread."

"How shall men hear this again?"

"The truth of Zion remains forever, but the language of Zion must change. The word must be boldly preached from the pulpit and through all the modern chan-

nels of communication. Many who do not go to church will still listen with interest when it comes over the radio. The motion-picture screen can be a powerful medium for Christian truth in action. Editors can find no better news copy than the hundreds of daily applications of the gospel of 'believing by loving.'"

"Can you make this doctrine real?"

"Men cannot believe until they act. I shall lead men to prove that a steadying philosophy can only follow deeds of mercy. Strong faith belongs to Albert Schweitzer, whose wide reputation as musician and theologian at the age of thirty bored him, but whose decision to learn medicine and become a jungle doctor in the baboon country of French Equatorial Africa grounded his belief in action. A sense of the directing hand of God is real to Kaga-wa, the Christian intellectual of Japan who lives on a few hundred dollars a year in the worst slums of Tokyo. A firm belief in eternal things is possessed by the men and women with training and culture who give their lives to the disinherited in the mountain areas of southern United States. These Christians all found faith in action—in deeds of mercy. They obeyed Christ's command, 'Thou shalt love. . . .' I, too, shall obey it."

THE CONSCIENTIOUS OBJECTOR SITUATION AT C.T.S.

THE wide publicity given to the eight students at Union Seminary who were sentenced to the penitentiary for refusing to register under the Draft Act and to the twelve others who resigned from the seminary in order to re-establish their status as laymen and thus avoid the privileged

status conferred on ministers and theological students probably arouses an interest among our alumni as to the situation at this Seminary.

As the day of registration approached there was much discussion in student groups and meetings and considerable uncertainty about registration. President

Palmer advised students to register in accordance with the law but also suggested that such students as were conscientious objectors should write on their registration blank, "Conscientious objector to military service on religious grounds." This advice was based on a telegram from Ray Newton, of the Friends Service Bureau, that Colonel Hershey, then head of the Selective Draft, had ruled that such a notation would not invalidate the registration. The result was that all our students registered except one.

The one student who did not register was Howard F. Schomer, of Oak Park, Illinois, a graduate of Harvard and a very high-grade man in character and scholarship. He is an honorary junior fellow in the Seminary and is serving as assistant to Dean Gilkey at the University of Chicago Chapel. His trouble about registering was primarily the preferred status given to ministers and theological students, which he was unwilling to accept on two counts: first, that it automatically deprived him of the opportunity afforded laymen under the law to declare one's self a conscientious objector and, second, that it violated the Congregational conception of the minister as essentially a layman, merely set aside by license or ordination for special functions in the church, and forced him as a licensed Congregational minister to accept status as member of a priestly caste apart from the laity.

What the student section of the *Open Door* (our weekly C.T.S. newssheet) describes as "the most dramatic incident of the Seminary year" took place on Tuesday noon, November 19:

Muriel Lester of England was speaking in Bond Chapel telling in a most convincing way about the German Christians who had refused to give their "Heil Hitler" to the state but had been true to their Christian convictions and had treated their jailors as gentlemen even until death. . . . All the while she was speak-

ing to a Bond Chapel that was actually without an empty seat, there stood in the back of the lobby the men who had come to take Howard Schomer away because he was a conscientious objector to the draft!

Released on bail provided by Dean Gilkey, Howard put himself in touch with a group of interested friends who held two meetings to counsel with him. This group included Dean Gilkey, President Palmer, Professor Sharp of the Law School, Miss Ruth Seabury of the A.B.C.F.M., Professor Spinka, Harold Fey, Don Smucker, and Arthur J. Goldberg, a very able young lawyer, recommended by the Civil Liberties Union, whose advice proved sound and helpful. On Monday, November 25, Dean Gilkey and President Palmer had a friendly and unhurried interview in Washington, D.C., with Dr. Dykstra and Colonel Hershey, who, in advance, approved the method of dealing with the case which is set forth in the press release quoted below. On Thursday, November 28, Mr. Schomer registered at Oak Park under the new ruling which allowed him to waive the exemption provided in the act for ministers and theological students. It is hoped this precedent may be followed by the Selective Service authorities in other states. If it is, it may keep many theological students from resigning from their seminaries and help to allay the resentment some ministers feel at being forced by law into the status of a privileged priestly caste.

The release is as follows:

A new and very important ruling has been made by the State Headquarters of the Illinois Selective Service System. In a letter from Major Louis A. Boening, the Assistant State Director, to President Albert W. Palmer of The Chicago Theological Seminary, Major Boening says:

"The Selective Service System has no desire to force a minister of religion or a theological student to accept automatic deferment by

being placed in Class 4d simply because the Selective Service Law entitles them to that deferment. In case any registrant entitled to such specific deferment wishes to waive being classified in Class 4d, he can accomplish his desire by making an appropriate notation in the 'Registrant's Statement Regarding Classification' section on the middle of page 7 of the questionnaire."

This ruling means that ministers and theological students do not necessarily have to accept exemption granted to them in the Act, as was previously held, but that they may waive such exemption and receive exactly the same treatment as any other citizen, if they so desire and indicate in their questionnaire.

One immediate result of this ruling has been the fact that the Rev. Howard F. Schomer, a minister and theological student who had previously refused to register because he was un-

willing to accept the special privilege of automatic exemption, has now registered in order to claim his rights as a conscientious objector under the law. Mr. Schomer himself says:

"I can take no part in the militarization of my country, for I believe that conscription is the way of death alike for Christian morality and democratic freedom. I have been ready, as many others have been ready, to protest at any cost, even though I should be deemed a felon by my government, deprived of my citizenship, and sentenced to prison. But I much prefer to take my stand within the law rather than outside it, now that it is possible to do so. In accepting this opportunity to qualify as a conscientious objector, I must, however, make it clear that I intend to be a strenuous objector, working continuously not only for the repeal of the Selective Service Act but for the creation of a true international community."

IN MEMORIAM

Professor M. E. Peterson, who taught in the Swedish Institute of the Seminary from 1890 to 1920, died October 27 at the home of his son, M. E. Peterson, Jr., 910 Fair Oaks Avenue, Oak Park. He was ninety years of age. We remember the beauty, gentleness, and strength of his Christian character and leadership.

BENJAMIN W. ROBINSON

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

1940. Henry Clark was ordained at the Asylum Hill Congregational Church of Hartford, Connecticut, in November. He is serving as assistant pastor with David McKeith, '26.

1940. Winfield Fretz. A son, Burton David, arrived November 13.

1940. Guy Twyman in October received a call to become pastor of the Institutional Church, Admiral Boulevard and Holmes Street, Kansas City, Missouri. He has found the work very much to his liking in this needy community with its mixed population.

1939. Gertrude Cook was married on October 19 to Carl Keith at Bethany Union Church, Chicago, where Gertrude is employed.

1938. David French. David and Atossa announce the birth of a daughter, Atossa Nilsen French, on November 23.

1938. Grace Hadley is now acting director of religious education at the Bryn Mawr Community Church in Chicago.

1937. Charles M. Brown. Judith Margaret Brown was born November 15.

1937. John Paul Jones. The Plymouth Congregational Church of Whiting, Indiana, celebrated its fiftieth anniversary from November 10 to 17. President Palmer, Dr. Aubrey, and others took part in the services.

1936. Philip Widenhouse has accepted the pastorate of the Central Congregational Church, Atlanta, Georgia.

1933. Robert Bentley is pastor of the Congregational church at Clinton, Iowa. On November 22 his church had a welcome service for him.

1933. Verdetta Walters. Mr. and Mrs. Walters are rejoicing over the birth of a baby girl, Marilyn Kay, born November 26. Their address is 1460 Cedar Street, Martinez, California.

1932. Charles Franklin Parker has burst into print with a number of recent articles. In the *Kiwanis Magazine* for October he had an article, "The Spiritually Underprivileged"; in the *Missionary Herald* of October an article, "Home or Farm." The First Congregational Church of Prescott, Arizona, where he is pastor, has recently observed its sixtieth anniversary.

1932. Carl Hermann Voss of Pittsburgh, Pennsylvania, and Dorothy Katherine Grote were married on November 25.

1931. Frederick Hyslop was installed as pastor of the First Congregational Church, St. Louis, Missouri, November 19.

1930. Walter Giersbach has become president of the Pacific University, Forest Grove, Oregon.

1929. James F. Findlay was inaugurated president of Drury College, Springfield, Missouri, on November 29. Mr. Cashman was the Seminary representative at the inauguration.

1929. John D. Langenes. His church at Staples, Minnesota, just had its fiftieth anniversary.

1928. Charles Houser. The Fort Wayne Congregational Church, of which he is minister, recently celebrated its seventieth anniversary.

BOOK REVIEWS

A FAITH TO AFFIRM

By James Gordon Gilkey. New York: Macmillan, 1940. 170 pp. \$1.75.

This book might well be described as an affirmative modern theology for laymen. It represents realistic liberal thinking on religious problems in terms laymen can understand. It does not gloss over difficulties but meets them honestly. The book will be invaluable to the preaching minister not only for its salty illustrations and unhackneyed poetry but also for its comprehension of modern ethical and religious problems as laymen see them and its courageous candor in dealing with them. It is an ideal book to loan or give to thoughtful men and women who want a positive modern statement of religious beliefs. I am ordering several copies to give away—need I say more?

ALBERT W. PALMER

MASTER SERMONS OF THE NINETEENTH CENTURY

Edited by Gaius Glenn Atkins. Chicago: Willett, Clark, 1940. 243 pp. \$2.00.

The nineteenth century seems far away, but these sermons have an element of timelessness in them which justifies reprinting. It must have been hard to choose the one sermon from each to represent adequately Beecher, Brooks, Moody, Robertson and Spurgeon, Chalmers, Channing, Newman, and Horace Bushnell. The value of the book, however, lies not only in the assembling of thirteen great sermons but also in the personal introductions to each of them written with Dr. Atkins' characteristic insight and lucidity. Andrew Lang, I think it is, has a sonnet about turning away from the superficial songs of modern speech to "hear the surge and thunder of the *Odyssey*"! Well, there was considerable surge and thunder in nineteenth-century preaching to which the modern preacher well may listen.

ALBERT W. PALMER

THE CREED OF CHRIST

By Gerald Heard. New York: Harper's, 1940. 169 pp. \$2.00.

This bears the subtitle, "An Interpretation of the Lord's Prayer." I have been preach-

ing of late a sermon, "Humanity's Shortest, Wisest Creed," in which I have tried to give a modern exposition of the basic faith which underlies the Lord's Prayer. To me this prayer is the best, most compact, and yet well-balanced statement we have of the things Jesus most certainly believed. So I turned to Gerald Heard's book with breathless and even apprehensive interest. Had he beat me to it, said it all more perfectly, and left my sermon useless and outdated? I need not have worried! Gerald Heard's book is a grand book and not at all like my sermon! The Lord's Prayer is big enough to provide a text for both! Any minister who wants to plunge into the depths of the prayer and think thoughts about it he has never thought before may well read Heard's book. Meanwhile I shall keep on preaching my sermon on the Lord's Prayer, but with new sidelights and deeper overtones, I hope!

ALBERT W. PALMER

THE TWO HUMANITIES

By D. R. Davies. New York: Harper's, 1940. 256 pp. \$2.50.

Here the pastor of an industrial parish in Wales, a contributor to the *British Weekly*, and the author of *On to Orthodoxy*, attempts a Christian interpretation of history in the light of war. But he has done much more than discuss the sociological aspects of the struggle in which the Western world is now involved.

Although believing that socialism is the necessary historic alternative to an exhausted capitalism, the author assumes that in Russia the twenty years from Lenin to Stalin find advance well trapped in reaction. Conceding that a peace imposed by a victorious Hitler would be far worse for civilization than any Allied peace, he yet suggests that not even the Archbishop of Canterbury can any longer sustain the pretense that England is Christian. The church can do little about a new Europe except as it can bring men to a realization of the utter inadequacy of secular humanism and thereby finally to a sense of utter dependence on God.

The two humanities are the Natural Man, characterized by pride, and the Redeemed Man, touched with humility. The new hu-

manity came into the world in Christ, the re-creator, and is in the world in the Church, which is the mechanism of the Kingdom of God in history. But external history leads only to conclusions of despair. The dissolution of Modern Man is psychically, politically, socially, and religiously complete.

Short shrift is made of modernism and liberalism in these blistering pages. "The essence of the Gospel view of man is his corruptibility; the essence of the modern view of man is his perfectibility. . . . The basis of Christian character is humility; the basis of the modern is pride. The expectation of the Christian hope is beyond time; that of the modern man is within time."

It is to be assumed that the author's impatience with modernism is due to his having passed beyond it rather than to his having tarried behind. But the attack would be more persuasive if tendered by grateful remembrance that liberalism digged us from a pit. And it does require a bit of grace to overlook the implication that Adolf Harnack is responsible for Adolf Hitler!

But the book is healthy in its shattering of complacent modernity and in its insistence on the regenerative function of humility and repentance. In awful expectancy we must wait what these will do with history in this tremendous age.

ALFRED W. SWAN

THE BIBLE AND ARCHAEOLOGY

By Sir Frederic Kenyon. New York: Harper's, 1940. 310 pp. \$3.00.

This book will fill a long and generally felt need of a satisfactory survey of the history and results of biblical archaeology. The name of Sir Frederic Kenyon is enough to quicken interest and expectation, and closer examination justifies such hopes. It is an immense area of scholarly activity here surveyed, and Sir Frederic's wide repute for his work on papyri and other biblical manuscripts raises some misgiving as to his facility in the yield of Babylonian hills or Syrian rubbish heaps. But it is a happiness to find that on the whole the work is on a high level. There are inaccuracies, it is true. A quite minor one is the dating of the Battle of Kar-

khar in 843 B.C. instead of 854 B.C., and more serious is Sir Frederic's ignorance of the old Hittite kingdom which leads him to the baseless conjecture that the Hittite people were migrating through Babylonia to settle in Asia Minor at a time when actually they had already several centuries of history in that region behind them. But, at the worst, the total of these mistakes scarcely affects the general excellence of the book.

The scheme of the work is in the main historical; it might be described as a series of chapters on the history of archaeology in the various "Bible lands." And the typical treatment is to survey the rise and course of these local archaeological activities with then some summary of the major results and their significance for the Bible student. The scope is at one point generous, for the work of Sir Arthur Evans in Crete is included. But, on the other hand, Persia, as an area of "biblical archaeology" is entirely overlooked. This is strange and indefensible; for, while archaeology there has made but a mere beginning on its task, the work at Susa, and more recently at Persepolis, demands presentation. And there is much more that merits attention of students of the Bible.

Sir Frederic's prevailing interest leads him—and why should it not?—to give a chapter to papyri and another to other biblical manuscripts. Then he concludes with a summary of the bearing of archaeology on, first, the Old Testament and, then, the New. His judgments are throughout reserved and cautious. The book merits high commendation.

W. A. IRWIN

A COMPANION TO THE BIBLE

Edited by T. W. Manson. New York: Scribner's, 1939. 514 pp. \$5.00.

"Companions" are not new; so the rich store of material in this one will be anticipated. It is essentially a short encyclopedia of biblical knowledge. And the name of the editor insures its high quality. But, further, the group of men whom he has assembled to write on various themes relative to the Old Testament or the New, or the Bible as a whole, comprises some of the best-known biblical scholarship of

Britain. Little more need be said. The book is one of the valuable publications of recent times for the general Bible student.

W. A. IRWIN

THE PSALMS FOR EVERY DAY

WITH A THOUSAND ILLUSTRATIONS FROM
LIFE AND LITERATURE

By *Jane T. Stoddart*. Nashville: Cokesbury Press, 1939. 382 pp. \$2.50.

Those familiar with the work of Jane Stoddart will readily surmise the nature of this volume. It is not a contribution to the critical literature of the Psalms; it has a brief introduction that undertakes to summarize just a few critical results. Nor is it an exposition of the Psalms, individually or collectively. It is what its subtitle declares it to be—a gleanings from literature and life of the *living* meaning of the Psalter. Following the Prayer Book order, the entire one hundred and fifty Psalms are arranged for morning and evening study throughout thirty days. And on each in turn—frequently on successive verses of each—is presented the rich fruit of Miss Stoddart's wide reading in gleanings relevant to these various passages. The book has, then, a very simple plan; and its objective is likewise simple. But, owing perhaps to Miss Stoddart's rich resources and fine discernment, it attains a value far beyond the ordinary. It is not too much to say that it is one of the great books on the Psalms, a storehouse of treasures as well as a "devotional" book of the first order.

W. A. IRWIN

EZEKIEL: AN AMERICAN COMMENTARY
ON THE OLD TESTAMENT

By *I. G. Matthews*. Philadelphia: American Baptist Publication Society, 1939. 189 pp. \$3.00.

The Book of Ezekiel remains one of the acute problems of Old Testament criticism. Since 1924, when Herrmann published his commentary and Hölscher his revolutionary theory of the original poetic character of the oracles of Ezekiel, there has been intensive

study of the book, with diverse views, some even as far from the traditional as Torrey's contention that the book is a pseudepigraph of the late third century B.C. More recently commentaries have appeared, of which this by Matthews is the third. But still we actually know little with certainty of Ezekiel and his work.

Matthews' commentary is of more restricted plan than one at least of the others; but within its scope it is easily the best. It is more sound in its methods and more satisfying in its results. He accepts the view which has now become general that Ezekiel's work began in Jerusalem during Zedekiah's reign, but he is not certain that Ezekiel ever reached Babylon. The impression that he did is given by the work of a "Babylonian editor" who lived not a great while after the prophet himself. But, as well, the book contains considerable scribal material inserted "from 500 to 400 B.C. or later." And the summary of the figure and work of the prophet that then emerges is in the large not unlike that of traditional exegesis.

Matthews is free to admit the tentative character of some of his conclusions. But much more must be called into question. That the analysis of the book must be carried to a more drastic conclusion than he believes, or for that matter the other commentators, is certain from the evidence of the Septuagint. He has done good work, for which every sincere student of the Old Testament stands indebted to him; but the problem is not yet solved. Even yet we know nothing about Ezekiel.

W. A. IRWIN

THE SEARCH FOR THE REAL JESUS

By *Chester C. McCown*. New York: Scribner's, 1940. 338 pp. \$2.50.

Professor McCown of the Pacific School of Religion shows us again the depth and breadth of his remarkable scholarship. This volume is a survey of all the best scholarly literature of the last century concerning the historical Jesus. He begins with David Strauss and the general attempt to separate story from fact. He traces the progress of scholarship through

the period of "confusion" which followed Strauss, leading to the search for a philosophy of history.

Part II is entitled "A False Start Led by Philosophy Instead of Science." He gives large emphasis to the influence of Hegelianism and leads up to the "Christ myth" in Germany and to Baur's "tendency criticism" and to his conception of Jesus. In Part III he reviews the growth of the scientific method in the criticism of the Gospels and the reconstruction of the historical background. Part IV describes "the search for trustworthy sources," particularly in the twentieth century, including the synoptic problem and the various document or source theories, leading up to the new technique of "form history."

Finally, in Part V, he sketches the search for a historical "interpretation." After Ritschl and Harnack, a review of Schweitzer introduces the reader to the eschatological Jesus. This is set over against the search for a "social" Jesus. The author comes to the conclusion that there is no consensus of scientific opinion. But he is an optimist in saying that progress has been made and the foundations laid for the construction in the future of a greater historical Jesus than we have ever known before.

The reader will do well to bear in mind that the title of the book would perhaps better have the word "historical" than the word "real." The author raises no questions about the "reality" of the spiritual or heavenly Jesus of Christian faith but gives his attention principally to the Jesus of Galilee. The reader should perhaps also be warned not to look for any picture or glimpse of the real Jesus. After reviewing all the imperfect pictures of Jesus, the reader cannot help but wish that an author of such vast historical knowledge would give us just a few pages of a thrilling description of the great Leader.

But the volume does enable the modern student to build for himself a great temple to the man of Nazareth. Nowhere is the author more highly inspired than when he writes: "The Christ of ancient faith has the same value as the Osiris or Mithra or Attis of the mysteries. It has always been the boast of Christianity that it is a historical religion. . . . Christianity is rooted in history, in the Old Testament and

the New. . . . Jesus has not been smothered in the statistics of synoptic studies, or under the type labels of form criticism. . . . There is still enough of the historical Jesus to stir the conscience and challenge the world" (p. 305).

BENJAMIN W. ROBINSON

HARPER'S TOPICAL CONCORDANCE

Compiled by Charles R. Foy. New York: Harper's, 1940. 478 pp. \$3.95.

This topical concordance to the King James Bible is a very useful help in preparing religious addresses. A few years ago most sermons took the form of interpretations of particular verses of scripture. Today most sermons have topical subjects. This volume is thus distinctly in line with modern sermon practice.

Many words which do not occur in the King James Bible are found in this concordance. "Ambition," "aspiration," and "responsibility" are frequent topics and find in this concordance good handling. Likewise many words are listed with related verses which do not contain the actual word. Under "honesty" or "forgiveness" are given verses which it would be very hard to find in any other way.

Any mechanical device has its handicaps in the realm of spiritual religion. For example, under "war" the first quotation is: "The Lord is a man of war. Ex. 15:3." The final quotation under "war" is: "There was war in heaven. Rev. 12:7." There is no mention of the famous passage in Isaiah, "They shall beat their swords into plowshares." But such an example only helps to show how to use and how not to use such a volume. The very fact that it is objective and verbal raises it above any theological point of view and makes it helpful to liberal as well as conservative, in fact to every type of Christian reader.

The present reviewer could wish for only one improvement, namely, the including of proper names. Many a speaker has found that references to great personalities and to biographical incidents are very profitable. An appendix of proper names, such as is found in any old-style concordance, would be a welcome addition to this excellent work.

BENJAMIN W. ROBINSON

WHAT IS CHRISTIANITY?

By Charles Clayton Morrison. Chicago: Willett, Clark, 1940. 324 pp. \$3.00.

Dr. Morrison's new book is exciting. Because it deals with the most fundamental question which Christians must ask when they try to understand the nature of their religion and because it treats the major problems of the faith in a radical way, a reading of it is an adventure for which one needs a stout heart and a clear brain. Dr. Morrison asserts that Christianity is God's self-revelation in history. That historical community, that continuum in history, which is called the Christian church, is Christianity itself. It first emerged in history as the exclusive racial community of Israel; it passed by virtue of the life and work of Jesus into a community of the remnant of Israel; and it finally became the superracial and inclusive community which is known as the Christian church. Roman Catholicism betrayed the genius of this community when it transferred the divine revelation from the totality of the community to one of its parts, the hierarchy. If this was the apostasy of Roman Catholicism, "the heresy of Protestantism consisted in the fact that it transferred the locus of both revelation and salvation altogether outside of the community. The locus of revelation it placed in the Bible. The locus of salvation it placed in the inner life of the individual Christian." "The reformers missed the church, the divine community which produced the Bible and in which the individual Christian experience occurs. . . . Through four centuries, the entire Protestant movement has been oblivious of the fact that Christianity is the objective revelation of God in history." The present task of Protestantism is, therefore, the undoing of the heresy and the recovery of the body of Christ.

The major thesis of Dr. Morrison—namely, that the church is an integral part of the Christian faith and that there is no Christianity without the church—is, I believe, absolutely sound. But I must hold that his interpretation of Protestantism is untenable. This characterization of the total movement of Protestantism from the Reformation until the present day as a religious movement of a privately interpreted biblicism and of a subject-

tivism of the inner life is an unjust indictment, against which I must vigorously protest in the name of historical fact. It appears that Dr. Morrison has read the whole history of Protestantism in the light of that pietistic evangelism which has dominated American church life during the major part of the last century. He should have recognized that the founders and the great literary interpreters of Protestant Christianity never failed to give emphasis to the central place of the church in the Christian faith. I have the impression that, if he had done so, he would have found himself compelled to clarify also his main idea that the historical continuum of the church-community is the bearer of divine revelation. For as it now stands, it is not entirely clear, even though he has sought to make it convincing.

This provocative book should be widely read, for it is a call to a rethinking of the Christian faith and its task in the world. I hope, however, that the force of conviction with which it was written will not so transfer itself to the readers that they uncritically accept its historical statements. For I cannot see how we can really strengthen the life of Protestantism in the present world if we have a distorted picture of its historical character.

WILHELM PAUCK

CHURCH AND STATE IN THE LATER
ROMAN EMPIRE

By Peter Charanis. Madison: University of Wisconsin Press, 1939. 102 pp. \$1.50.

As the subtitle of the book indicates, this is a study in "The Religious Policy of Anastasius the First, 491-518." By concentrating on this relatively short period and treating it exhaustively on the basis of what appears to be the entire corpus of pertinent literature, the author has produced a very valuable monograph. The work was done in a scholarly, accurate manner and will serve for some time as the definitive study of this subject.

The only critical suggestions one could offer would be in regard to the statement on page 4 to the effect that "the first two ecumenical councils had accepted the doctrine that there were two natures in Christ, the divine and the human." Although such a conclusion could be

inferred from the action of the councils, it could hardly be said that it was affirmed. The problem of the two natures emerged later.

Furthermore, the assertion in regard to the Council of Chalcedon (p. 8) that "most of the Eastern bishops present really agreed with Dioscurus" goes beyond the evidence available. It is true that the majority were of the Alexandrian school of thinking, but that does not prove that they were monophysites. Moreover, it is indeed technically true that Dioscurus "was not declared a heretic," but neither was Nestorius when condemned by the Council of Ephesus. The inferences drawn from this fact by the author do not seem to me to be warranted.

Nevertheless, these are but minor items when compared with the scholarly character of the work as a whole. The appended bibliography, with a discussion of the value of the sources, greatly adds to the value of the work.

MATTHEW SPINKA

THE MEDIEVAL PAPACY IN ACTION

By Marshall W. Baldwin. New York: Macmillan, 1940. xiii+113 pp. \$1.00.

This volume is among the first in a series of popular books published under the auspices of the Roman Catholic "Confraternity of Christian Doctrine." Such sponsorship need not necessarily imply that the book must be apologetic in intent, for among the editors is to be found the distinguished historian, Professor Carlton J. H. Hayes. Nevertheless, as a matter of fact, the work is apologetic. The fundamental thesis, of which the entire work is no more than an explication, is the Roman Catholic assumption—nowhere proved—that "Papal supremacy was of primitive origin, as much a fact of apostolic Christianity as the foundation for ecclesiastical organization in the thirteenth or in the twentieth century" (p. 70). It is no wonder, then, that the centralization of supreme power—both ecclesiastical and temporal—in the hands of men like Gregory VII, Innocent III, and Innocent IV is wholly justified by the author as "the restoration of the papacy's rightful authority" (p. 37). Logically enough, the author claims for the papacy the right of jurisdiction over the Byzantine church.

With these presuppositions, common enough to Roman Catholic historians, but by no means granted by historical scholarship in general, the author uses historical facts to prove his theories: he asserts in regard to Pope Gregory VII that "apparently he did not intend to assert any theoretical authority over the temporal power in temporal matters" (p. 19). But, in the first place, this is not accurate, for the *Dictatus papae* expressly does make such an assertion; and, second, if the theory of papal supremacy is what the author makes it, there is no reason why Gregory should not assert such an authority.

The book will undoubtedly prove useful for Roman Catholic apologetic purposes. As a piece of unbiased historical writing it does not qualify.

MATTHEW SPINKA

MAN OF SPAIN: A BIOGRAPHY OF FRANCIS SUAREZ

By Joseph H. Fichter. New York: Macmillan, 1940. 349 pp. \$2.50.

This is a well-written biography of the great Spanish Jesuit theologian, Francis Suarez, who is regarded as second after Thomas Aquinas. It would be a better book had the Jesuit author refrained from calling the Protestants "heretics" and from making various other affirmations which he could easily have discovered were unfounded. It would not have taken much verification to discover that Martin Luther and Calvin did not teach that man "had only to believe firmly and then sin all he wishes" (p. 214).

The hero of the book, prior to his entrance into the Jesuit Order, did not show much promise as a student. In fact, he is said to have been unusually obtuse and inept in his studies. The author speaks of him as "stupid, or at best mentally backward" (p. 65). Then, after praying to the Virgin Mary, he is represented as having been completely changed into a most brilliant intellectual. The whole experience is deliberately presented as a miracle. A non-Catholic reader who is usually quite ashamed of the rancorous theological struggles among the various Protestant sects will be equally startled by the violent attacks made by one

Catholic monastic order upon another; in this instance the unscrupulous and, according to the author, quite unjust attacks made by members of the Dominican Order upon the Jesuits. Moreover, if Lutheran superorthodoxy is responsible for many an unlovely scene in church history, one can find similar occurrences in this biography of this great theologian, for he was seven times declared unsound in the faith by the Inquisition and the pope himself and condemned by the papal decree (pp. 260-61), which has not been revoked to this day.

The assertion that "the founders of the American form of democracy . . . unconsciously it seems" patterned their constitution on Suarez' and Bellarmine's doctrines (pp. 308-9) is often repeated but is quite unfounded, if one means more than that the concepts may also be found in the medieval thought. But that is not to say that the founders of American democracy derived them directly from that source.

MATTHEW SPINKA

AMERICAN SLAVERY AND MAINE
CONGREGATIONALISTS

By Calvin Montague Clark. Bangor, Me.: Published by the author, 1940. xii+198 pp. \$1.50.

That social action has not been of recent origin among the Congregationalists is a platitude to anyone who is acquainted with the record of this denomination in connection with the antislavery agitation. Congregationalists everywhere, almost without an exception, were active, and often prominently active, in the struggle.

But this is a sweeping generalization. In order to put teeth into it a solid substratum of historical facts is needed. Dr. Clark in his carefully documented work—the result of patient research in a subject hitherto only inadequately treated—has produced such a detailed historical study as far as Maine Congregationalism is concerned.

The first period covers the thirties of the nineteenth century, during which the antislavery sentiment in the churches organized itself into various societies, advocating such diverse programs as the repatriation of the Negroes in Africa (Liberia), opposition to slavery by

merely moral, religious, or in some cases political action, and finally by immediate abolition of slavery either with or without compensation to the slave-owners. Almost all these groups felt that slavery is inconsistent with the profession of Christianity. Dr. Clark confesses that as he "has proceeded with his task he has come to have a profound sympathy with, but a somewhat modified admiration for, that coryphaeus of abolitionists, William Lloyd Garrison" (p. viii).

Divisions III and IV deal with the forties and describe the action taken by the various antislavery societies, and the fifties, during which the storm was gathering. The church was faced with the tragic alternative: either obey the laws of the government, particularly the revised Fugitive Slave Law of 1850, or defy the government in extending aid to escaped Negro slaves. The Kansas-Nebraska Bill of 1854 increased this tension even more. On the whole, Congregational churches continued to extend aid to slaves and, by organizing emigration into newly opened territories of the Louisiana purchase and the Oregon region, helped to defeat the pro-slavery elements in this new part of the country.

It will be of particular interest to Congregationalists of middle western states that Elijah Parish Lovejoy, who died a martyr for the antislavery cause in Alton, Illinois, was the son of a Maine Congregational manse, and his entire family was prominent in the cause for which he died. His brother, Owen, continued the heroic struggle against slavery as minister of the Congregational church at Princeton, Illinois.

This excellent study is a valuable contribution to the subject.

MATTHEW SPINKA

ADVENTURING WITH ANATOLIA COLLEGE

By George E. White. Grinnell, Iowa: Herald-Register Publishing Co. 199 pp. \$1.00.

This delightful autobiography, written by our own distinguished alumnus, formerly president of the Anatolia College of Merzifon, Turkey, and later of the same college when it was transferred to Thessaloniki, Greece, deals chiefly with the history of these two institutions. Just fifty years ago, Dr. and Mrs. White

reached the campus of the then recently founded Anatolia College and began their lifework. The vicissitudes of the Turkish Empire were closely linked with, and vitally affected, the fortunes of the college. Dr. White describes this background with real understanding. The student body consisted predominantly of Armenians and Greeks, although Turks and even Russians contributed to the total. The massacre of the Armenians and the expulsion of the Greeks deprived the school of its chief source of student supply, and the inimical attitude of the Turkish regime led to the closing of the school altogether. But it was later re-established at Thessaloniki. Dr. White intersperses his narrative with personal anecdotes which give the book local color and make it far more interesting and appealing than it otherwise could have been. The story of the founding of the two institutions and of the struggle for the preservation of the original college at Merzifon reveals quiet heroism and persistent devotion which bear testimony to the high quality of this Christian enterprise. The American Board, under whose auspices this work has been conducted, may rightly be proud of the contribution which it has made to the life of the countries in which it has been located.

MATTHEW SPINKA

LIVING RELIGIONS AND A WORLD FAITH

By William E. Hocking. New York: Macmillan, 1940. 291 pp. \$2.50.

This is a thoughtful but forcibly expressed statement of the author's convictions regarding the great theme of the coming world-faith. Christianity is a universal religion; but so are other religions, and that in itself is a contradiction in terms which must be resolved. Is it to be done by way of "radical displacement" wherein Christianity is accepted in place of the other religions, or by way of synthesis in which two or more religions coalesce into one, or by way of "reconception," which is Dr. Hocking's own suggested solution? By this third method he means that the other world-religions—Islam, Hinduism, Buddhism, Confucianism, and other living faiths of mankind—contain elements or features which are either lacking, or are insufficiently emphasized, in Christian-

ity. The world-faith must contain them all—otherwise it would be by so much the poorer.

It is difficult not to agree with the author in his fundamental contention that, whatever the "mind of Christ" might be in its ideal fullness, Christians have not apprehended it sufficiently to be able to lay claim to the fact that the degree of their understanding of it constitutes the all-inclusive world-faith. But if the non-Christian religions are to be expected to contribute to a fuller understanding of the "mind of Christ" even for Christians, extreme care must be taken that such elements really be harmonious with the Christian view of God and his relation to men and not basically heterogeneous. Of course, that is exactly what Dr. Hocking means by the term "reconception." But if the non-Christian religions do have any valid knowledge of God—and I believe they do, for God "hath not left Himself without a witness" among the children of men everywhere—then such knowledge must be of a piece with the equally valid knowledge Christianity possesses. If Jesus Christ is acknowledged by all as "the human face of God"—a felicitous phrase for incarnation—then indeed we might ultimately expect that the Spirit of God who speaks to all human hearts shall ultimately bring about a union of the diverse religions in the one world-religion.

But the whole problem demands prayerful pondering!

MATTHEW SPINKA

SPRINGS OF CREATIVE LIVING

By Rollo May. Nashville: Abingdon-Cokesbury Press, 1940. 271 pp. \$2.00.

In contrast to the author's more practical *Art of Counseling*, this book attempts to deal with the forces which are operative in the personality. It seeks to throw a bridge between the two great streams of the understanding of human nature—psychotherapy and theology. It assumes that both psychotherapy and theology begin with the same everyday problems: the lust of the flesh, the pride of will, the yearning to create, the contradiction in man's nature, and the need of happiness or salvation. A theologian could, therefore, do no better than to begin as a "depth-psychologist" and seek to understand human fears and hopes,

lusts and loves, and remorse and reconciliation from this intimate perspective. The psychotherapist needs also to be some kind of theologian if he is to understand human nature with any completeness and assist his patients to any lasting solution of their problems.

The author begins with a consideration of the "thirst for meaning" as the primary drive and proceeds to a discussion of "freedom and destiny," "creativity and sin," "healthy religion," "a theology of life," and "grace and clarification."

The book is well—and in places brilliantly—written. It includes some interesting case material, which is skilfully handled, and offers some illuminating suggestions. Especially suggestive is his consideration of Christ as the therapist for humanity.

In the judgment of the reviewer the author places rather too much reliance upon the gospel according to Jung, Rank, Kuenkel, and Freud. He seems inadequately grounded in psychopathology and deficient in his treatment of the social factors. He thus defines the human personality as "that expression of the life process which can bear a tension between 'what is' and what 'ought to be'" and explains neurosis as something which occurs when the tension cannot be successfully born. He does not take account of the sense of isolation and estrangement as the primary evil in the neuroses and psychoses nor of the sense of social approval and support as the condition which makes it possible to bear the tension.

This is one of the "Book of the Month Club" selections. This suggests an appropriate characterization. It is a book of ephemeral rather than of enduring value. Nonetheless it gives promise of better things to come on the part of its author.

ANTON T. BOISEN

CHART FOR HAPPINESS

By Hornell Hart. New York: Macmillan, 1940. 193 pp. \$2.00.

This book is intended for two classes of readers: those who sense the fact that they are not living in as full a tide of happiness as they might attain and the professional men and women who are concerned about the hap-

piness and unhappiness of client, student, parishioner, or patient. It introduces a new instrument, the "Euphorimeter," together with instructions as to how to use it. This instrument is intended to measure the happiness of those who submit themselves to it, to diagnose the causes of human anguish, and to point the way to the relief of maladjustment and open the way toward joyous living.

The author claims for his Euphorimeter that it is a scientific instrument comparable to the thermometer and the electrocardiograph. This claim seems slightly exaggerated. We may, however, agree that he offers us a useful device for taking stock of those adjustments which make for happiness and that his discussion of the emotional problems involved shows much real insight.

ANTON T. BOISEN

JUVENILE DELINQUENTS GROWN UP

By Sheldon and Eleanor Glueck. New York: Commonwealth Fund, 1940. 330 pp. \$2.50.

The Gluecks have in this book brought down to date their study of the thousand delinquent careers upon which they had previously reported. Their findings now cover a period of fifteen years subsequent to the time these boys had been examined by the Judge Baker Foundation in Boston.

Their findings yield some interesting results. Most striking is the increase in good behavior which has come with the passing of the years. Their first report at the end of a five-year period was anything but encouraging: 85.4 per cent of the boys had continued to be delinquent, and 77.4 per cent of these had committed serious crimes such as larceny, burglary, murder, and sex offenses. During the third five-year period more than a third had reformed, and among those who had not reformed the more serious offenses had decreased to 42.4 per cent. Drunkenness, traffic violations, and nonsupport of wives and children showed a corresponding increase. This decrease in bad behavior the Gluecks explain as due in part to the increase in wisdom and emotional stability which comes with age, partly also to the loss of such qualities as initiative, recklessness, daring, and physical vigor. The

propensity to criminality has thus a more or less definite life-span regardless of the age at which the criminal behavior actually begins. Beyond this span continued criminality is likely to be due to weakness and disintegration rather than to adventuresomeness.

Much attention is given to the attempt to discover the factors which tend to aid or to hamper the process of maturation. The findings indicate that children born in this country of Polish or Italian parents are much more likely to reform than those born of Irish or American parents, that those of the Hebrew religion show up much better than those of Catholic and Protestant faith, that the lone wolf is less likely to reform than the boy whose offense has been committed in company with others, that those whose misconduct began early in life were less likely to change than those who began later, that good conduct in school, freedom from mental twists, and good discipline at home tended to be associated with improvement in behavior. On the basis of such findings the Gluecks offer a set of "prediction tables" for the guidance of courts and probation boards.

This study was made possible by a grant from the Commonwealth Fund. It represents an immense amount of painstaking work, and the findings presented are of real significance, particularly because of the light they throw upon the nature of the criminal career and the conditions which bring it forth. This reviewer has, however, serious questions regarding the prediction tables. Averages apply only to averages and must be used with greatest discretion in any attempt to pass judgment upon an individual. Undoubtedly, these tables will help if those who use them do not fail to recognize that the attitude of the individual is the all-important question. Nonetheless, this book is an important contribution which will receive careful attention from the serious student of human nature.

ANTON T. BOISEN

PROPHECY AND DIVINATION

By *Alfred Guillaume*. New York, *Harper's*, 1938. 434 pp. \$5.00.

The Bampton Lectures for 1938 have as their theme an inquiry into the ways in which

Semitic peoples have tried to discover God. Two distinct types of religion are recognized—one, mythological, magical, polytheistic; the other, a personal, intuitive realization of God. The first apparently originated in the urban life of early Mesopotamia; the second, in the deserts of Arabia. It was the second which found its finest development in the Hebrew religion. The main body of the book is taken up with an account of the evolution of prophecy among the Hebrew people and with a consideration of its various characteristics, such as divination, magic, and reliance upon dreams and visions and ecstatic experiences.

This book is notable because of the scholarly care with which it is written and the wide acquaintance with Semitic life and literature, both ancient and medieval, of which it gives evidence. Because of the wealth of carefully chosen factual material which it brings together it is a contribution of great importance. Of particular interest to the student of contemporary religious life is the author's discussion of the religion of the Muslim dervishes.

On the interpretive side this book is not so strong. The author has apparently little understanding of the dynamic factors involved in the experiences he describes and little acquaintance with modern findings which bear upon them. One reference to William James's *Varieties* and several references to Dean Inge's *Christian Mysticism* seem to represent the limits of his excursions into the psychology of religion. Sociological studies are not referred to at all, while psychiatric and psychoanalytic studies of dreams and visions and ecstasy are practically ignored. This book thus represents theological research in its strength and in its weakness.

ANTON T. BOISEN

THE PROBLEM OF RELIGIOUS KNOWLEDGE

By *Douglas Clyde MacIntosh*. New York: *Harper's*, 1940. xvi+390 pp. \$3.00.

How can man know God? Professor MacIntosh gives here a comprehensive survey of most of the major answers to this question which have been suggested in the last fifty years and of some earlier answers. After giving his critical judgment regarding the adequacy

of these views of religious knowledge, he outlines his own position, which is, in his words:

All of these realities, physical, humanly personal and religious, or divine, exist independently of any ideas or subjective appearances of them; . . . of all these realities we can have some direct experience, from which we can gain some verified knowledge; and finally, . . . our limited knowledge of these various realities may be supplemented by intuitional thinking and a belief or faith which tends to become reasonable through critical and constructive thought [p. vii].

The main drive of the argument is to show that interpretations of religious knowledge which posit an ultimate dualism between the object in itself and the object as known must always result in agnosticism. In developing this interpretation, MacIntosh does effective work, and his own "critical monistic realism" appears to offer a reasonable basis for genuine knowledge of the religious objects. The chapter on the development of subjectivism in religious pragmatism tells the remarkable and tragic story of Professor George Burnam Foster's struggle to find a valid basis of religious thought. Here MacIntosh is writing from his own direct acquaintance with Professor Foster, and he makes it possible for the reader to enter into the experience of an honest and struggling mind.

The work is useful for reference, especially because it includes so many little-known thinkers and titles, but the comprehensiveness of the treatment involves the penalty of superficiality. The chapter on the dialectical theologians is especially inadequate, and the whole problem of historical revelation rather slighted.

MacIntosh's own constructive position is especially fully worked out in its empirical foundations. Here, he is almost wholly on the side of the naturalistic theists. Unfortunately, his own interpretation of religious experience is extremely moralistic, and his attempt to state the empirical laws for the discovery of the functioning of God appears to beg the question, for all these laws of the divine functioning are discovered only through the "right religious adjustment." But how does one know what is the right religious adjustment? In such an extended work it is disappointing to find MacIntosh's treatment of theology proper and of metaphysics so cursory and unclear. Those

without time for the whole book will find the main thread in Chapters I, VII, XI-XII, and XIX-XXI.

DANIEL D. WILLIAMS

AMERICAN MIRROR

By Halford E. Luccock. New York: Macmillan, 1940. 300 pp. \$2.50.

If I were inclined to gambling, I would make three wagers concerning this book. First, that no other minister or teacher has read more than Dr. Luccock of the significant literature produced in America between 1930 and 1940. Second, that no other has so faithfully kept notes on the individual books of this vast output. Third, that no other could present the viewpoint and theme of each work with more sympathy or more sparkling clarity and incisive wit.

He surveys the social, ethical, and religious aspects of several hundred novels, plays, and poems of the decade. Practically every major creative writer, from Louis Adamic to Leane Zugsmith, comes under his scrutiny, not for appraisal of their comparative literary merits, but for the significance of their themes in a collapsing world. The result is a succinct review and wise commentary invaluable for the reader who wants a panorama of the American literary scene in one of the most troubled periods in the world's history.

Dr. Luccock begins with a chapter, "The Valley of the Shadow," in which he deals with the chief characteristics of the 1930's: the confusion of a generation faced with "vast, remote, impersonal forces operating to devastate the familiar scene"; the sharpened social awareness and protest; the tremendous government effort toward relief and recovery; the swift advance of the labor movement; the "inertia of routine" that still dominated large areas of social life; the rising spirit of criticism of the accepted gods of the economic structure; and the wave of reaction—still mounting in 1940-41—in which these same gods were hailed again as saviors.

Against this background he traces the literary trends resulting from the impact of these factors upon the life of the American people who, like the writers, "were cruising in a world

of low visibility." Then follow chapters in which he discusses briefly the individual novels, dramas, and poems under such general classifications as "The Candid Camera at Work," "Exploring the Inner World," "The Impact of the Depression," "The Voice of Labor," "Of Mortgages and Migrants," "The Drama and Social Issues," "Social Poetry," "Religion—Implicit and Explicit" (this chapter alone is worth the price of the volume), and "War and Peace."

The reader will doubtless quarrel here and there with Dr. Luccock's treatment of some author's contribution. I found myself arguing with him about Philip Barry and certain other dramatists. But such arguments only add zest to the reading. The important fact is that here we have an almost Olympian perspective upon the whole body of creative writing in a tumultuous and tragic era of America. Only a great soul achieves that perspective; only an understanding heart can interpret it adequately; and only a skilled pen can record it with such force and grace.

FRED EASTMAN

PLAYS FOR THREE PLAYERS, VOL. III

By Charles Rann Kennedy. Chicago: University of Chicago Press, 1940. 198 pp. \$2.50.

With this volume Mr. Kennedy, author of *The Servant in the House* and *The Terrible Meek*, brings to a close the repertory of nine plays for three players which he designed about twenty years ago. The first volume included *The Chastening*, *The Admiral*, and *The Salutation*; the second, *Old Nobody*, *Crumbs*, and *Flaming Ministers*; this one, *Face of God*, *Beggar's Gift*, and *Isles of the Blest*.

Death is the theme of all these last three plays. *Face of God*, as Kennedy says in his Foreword, "has to do with the quite common spiritual experience of endurance unto death for the sake of some heavenly vision within the soul. *Beggar's Gift* regards death from the viewpoint of its penuries, destitutions; its apparent failures, actual conquests. Lastly, *Isles of the Blest* is occupied with death so mastered that it becomes a sacramental rendezvous or place of communion, wherein the two worlds

that we so far know, the natural and the supernatural, meet each other and become one."

Deeply religious himself, steeped in the classical tradition in dramatic literature, and skilled as an actor and producer in the theater, Mr. Kennedy has created in all his plays, and especially in the three of this volume, works of profound meaning and power. They are timeless in theme and exalted in mood. As acted by his wife Edith Wynne Matthison, their protégé Margaret Gage, and himself—all players for whose exceptional abilities they were written—they undoubtedly have lifted audiences to heights of spiritual perspective and emotion. In the hands of similarly enlightened players and producers, they will do it again.

But these dramas are not for novices or for any but the experts. They require the best of acting—that best which comes only from years of practice in presenting the great classics of Greek and Elizabethan dramatic literature. Some of the speeches are pages long; others demand delicate shading; while most of the characterization necessitates a maturity of understanding and bearing which few amateurs in church and school drama groups have achieved.

Nevertheless, as discipline and skill are attained in the growing art of religious drama, more and more players will want just such plays to test their developing power. Mr. Kennedy has provided a high goal for them. Meanwhile all who thirst for a literature of the spirit as distinct from the journalistic portrayal of the contemporary scene will find in the reading of these imaginative plays a refreshment of hope and faith. What greater service could any playwright render his own and future generations?

FRED EASTMAN

UPROOTED AMERICANS: FIVE PAMPHLETS
ON POPULATION SHIFTS IN
AMERICA TODAY

Edited by Benson Y. Landis. New York: Friendship Press, 1940. 60 cents each.

Uprooted Americans is a packet of five pamphlets dealing with the question, "How can the churches serve shifting populations?" In the selection of this topic for use in church study

groups the Friendship Press gives heed to a theme of vital present-day interest.

The answer to this important question is given by five authorities in closely related fields. Benson Y. Landis deals with the "Genesis of the Exodus" in terms of the weather, the depression, the machine, the relationship of the rural and the urban, the house trailer, industry, and planned migration. He contends that as yet churches have done very little "either to cooperate with the inevitable migration or to consider their relation to the deep questions of social, economic and governmental policy involved."

Margaret Weddell Brandon gives us a picture of youth on the highways. Grace Sloan Overton tells what happens when the family "pulls up stakes." She shows the implication of these migrations for various members of the family, for youth, and for age.

Ethel Prince Miller portrays the church serving the migrants. Mark A. Dawber brings out the fact that these problems do not stay within denominational lines. They demand interdenominational work so that in any particular area there can be something of a united attack upon them.

The statements of these problems are positively challenging. One must praise the efforts which honest people are making to solve them. We are compelled to accept the hypothesis that the treatment of a problem must be on a scale with its genesis and its nature. If this packet of leaflets were designed to present a challenge to church people, it has done so. Yet we scarcely feel that adequate proposals for the solution of these tremendous problems have yet been made. These documents should be the beginning of thinking and planning and action on the part of Protestantism in America.

SAMUEL C. KINCHELOE

CAN RELIGIOUS EDUCATION
BE CHRISTIAN?

By Harrison S. Elliott. New York: Macmillan, 1940. \$2.50.

This is an important book for all who are interested in *how* God is related to man and

the present and *how* religious experience may develop in the people of our churches. We shall use it as a springboard in the education course at C.T.S. Dr. Elliott examines the foundation assumptions of the Barth-Brunner-Niebuhr-Homrighausen neo-orthodox position, particularly from these two foci. The result is a critique which must be considered in the two areas of religious thought and method.

He believes that there are not only difficulties but dangers in following the authoritarian, anti-intellectual approach of the European Lutheran tradition. Intellectually, the neo-orthodox insistence that we accept by faith its "biblical" psychology and sociology is a demand that we accept without criticism the prevailing psychology of Paul's time and the sociology of Martin Luther's time. Further, the neo-orthodox position selects one theological strand out of the New Testament and subsequent history and insists that this one strand is directly God-given, subject to no further investigation or revision. Ethically, the position of Barth and Brunner evidences a lack of an ethic for handling and creating the affairs of the world and so leaves the world and children's character development in the hands of certainly secular, possibly barbarian, direction. These are samples of the attack.

The strength of the book lies in this critical examination of the fundamental assumptions of neo-orthodoxy. It is not clear that the situation and spirit in which man is living today have functioned sufficiently in the book's positive proposals. We seem to be left without sufficiently effective tools to face crises and with the dilemma that "the more children and young people learn in and through experience, the more they will develop individual attitudes and practices which are basically non-Christian if not indeed anti-Christian. They become like the society in which they have their experiences" (p. 223).

How, indeed, shall we break this vicious linkage with man's past and present evil?

ROSS SNYDER

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